

# The State Journal.

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WHOLE NO. 230.

## STATE OF VERMONT.

A PROCLAMATION BY SILAS H. JENISON,  
Acting Governor.

ALL nature speaks the existence of a God, before whom it is fitting and proper, on all suitable occasions, to humble ourselves for sin and transgression, to acknowledge our dependence upon his goodness for protection and favor, and earnestly to supplicate a continuance of his aid and support. This is the language of inspiration; it is the conviction of every rational, intelligent mind:

In obedience, therefore, to the long established and commendable usage of our forefathers, of setting apart by appointment of the civil government, one day in each year, at the commencement of the labors of the season, that the whole community may join in the performance of this service, so grateful to every Christian and pious heart, I do hereby appoint *Wednesday, the thirteenth day of April next*, to be observed as a day of Fasting and Prayer throughout this State. It is recommended that all vain amusements and unnecessary labor be suspended on that day, and that ministers and people, of every religious denomination, assemble at their respective places of public worship, and with unfeigned repentance in their hearts for sin and transgression of God's holy law, and in humble confidence in the efficacy of the atoning sacrifice and inexhaustible grace of the SAVIOUR, implore forgiveness.

And while we repent and grieve for our own sins, let us pray to ALMIGHTY God for his blessing upon our civil institutions; that our beloved country may be preserved from every threatened danger; that patriotism and virtue may not be sacrificed to intrigue and corruption; that all in authority, in our national and state governments, may be under the special guidance of DIVINE PROVIDENCE, that they may be led to the adoption of such measures as will restore confidence and harmony among the citizens of the different sections of our country, secure the happiness of the people and ensure the transmission, unimpeded, to future generations, of the civil and religious freedom left us as a legacy by our fathers.

Let us pray for the people of this State, that they may be blessed and prospered in all their lawful and proper pursuits—that the great interests of education may be promoted, and its influence on society made to be more deeply felt and appreciated;—that we may be saved from the evils of war, of division and of pestilence; and finally, let us pray that the benign influence of the pure and peaceful religion of the GOSPEL may spread from heart to heart and from land to land, until all infidelity, idolatry and superstition shall be exterminated from the whole earth.

Given under my hand, at Shoreham, this eleventh day of March, in the year of our Lord, one thousand eight hundred and thirty-six, and of the Independence of the United States, the sixtieth.

SILAS H. JENISON.

By His Honor.

GEO. B. MANSEY, Secretary.

**Christianity.**—Among the effects of Christianity, may be recited the minor refinements it has everywhere introduced into civilized nations. For instance, the Abyssinians are fond of raw beef, and soldiers on a march will cut out a piece from a cow and eat it. The wound is sewed up and the poor, maimed, suffering animal is permitted to finish its journey, at the end of which it is killed again. Christianity would instantly end this custom, from its pure spirit of gentleness.

**The Chinese Church.**—There are 1,500 temples in China consecrated to Confucius. The annual sacrifices at those churches are 5,800 sheep, 5,800 goats, 27,000 rabbits, and 27,000 pigs. The luxury of Chinese worship may be imagined by the fact that more than 27,000 pieces of the richest silks are annually used in the temple of Confucius.

**Selfishness.**—La Rochefoucault tells us, in one of his sneering, withering maxims, that there is something in the misfortunes of others not altogether displeasing to us. One reason for this may be, perhaps, a self-congratulation that we are exempt from what our neighbor is afflicted by. We cut the following from one of our exchange papers, as it has reference to the above. "When a man tells me he is sorry for my misfortunes, the most liberal construction I can put upon it is, that he is not very glad."

**A Mathematical Toast.**—The following toast is said to have been drunk at an association of School Masters:

"The fair daughters of Columbia. May they add virtue to beauty, subtract envy from friendship, multiply amiable accomplishments by sweetness of temper, divide time by sociability and economy, and reduce scandal to its lowest denomination."

## THE STATE JOURNAL.

We trust that the following letter will be read and well considered, as well as those which are to follow. Though addressed to a citizen of Massachusetts, they contain the great leading doctrines of undefiled Antimasonry, and they ought therefore to be widely diffused. We do not wonder that Mr Hallett shrinks from the task of making any direct reply to these Letters.

### LETTERS TO MR. HALLETT.

No. 4.

TO B. F. HALLETT, ESQ.:  
FEBRUARY, 1836.

SIR: Of all the parties which have arisen in our country, the antimasonic has been among the most distinguished for its devotion to principle. It originated in a principle obviously important and essential in our system, but which, until the murder of one of our citizens in compliance with the obligations of a secret and powerful institution, had never formed the basis of a distinct political organization. It is among the most important and enduring of the benefits connected with this organization, that it has so to speak, immortalized the great principle of "the supremacy of the laws." The value of this principle is seen not only in its bearings upon freemasonry, but upon every exercise of power which is not in strict conformity with, and subordinate to, the laws—whether that exercise is by individuals and private associations, or in assumptions of undelimited power.

Antimasons having assumed a political organization, and become thereby necessarily connected with the government of the country, could not fail to perceive the propriety and necessity, if they would maintain their consistency, of applying their leading principle to the administration of the government. They have thus applied it. The administration has been weighed in the balance of antimasonry, and found wanting; and by no portion of the people have its leading measures been more decidedly disapproved than by them.

I have thus adverted to the leading principle of antimasonry, and the practical application of it which the party has made in reference to the "misrule" of the present administration, for the purpose of showing you how great my surprise was, on reading in your second letter to me, the following paragraph. After asserting that, so far as the Presidency is concerned, the Antimasonic party is disorganized, [how and by whom this has been effected, I have shown.] you proceed to say:

"You yourself must have been aware of it, or you would not have made the experiment this summer in Vermont, of weaving into the system of antimasonry another, and a wholly distinct system. It is the manifest design of your pamphlet itself, to prosecute this purpose. Hence your array of resolutions. Hence your 'vague generalities.' You are for supplying a new bottom in the place of the old one. You must forgive me for charging you with perverting most of it from your friends, the Whigs. But it does so happen, strangely enough, I confess, that there is no perceptible difference between your 'vague generalities' and those commonly used by that party. I, in my simplicity, might have been tempted to call your scheme a going over from antimasonry to whiggism; but as I perceive you somewhat insist on keeping the party distinct; I am reduced to the necessity of believing that you seriously propose to take from the whigs the tub upon which they stand, solely for the purpose of mounting it yourself, and christening it 'distinctive antimasonry.'"

Now, sir, who would have supposed that you, who, addressing yourself in the name of the Antimasonic Convention of Massachusetts, in 1832, to the antimasonic people of that State, solemnly asserted that "the national welfare and the purity of our national institutions called upon all citizens to unite in ridding the country of the misrule of Jacksonism," as well as the misrule of masonry; that you, I say, should have charged me with "weaving into the system of antimasonry, another and a wholly distinct system?" What, sir, did you mean by the "misrule of Jacksonism?" Was it a mere "vague generality?" Did you mean any thing by it? And if so, what was it, but the very system of "misrule" which is now, in your opinion, so wholly foreign from antimasonry that an attempt to connect them is regarded by you as worthy even of ridicule? Was it right to call upon antimasons three years and a half ago, to make an effort to rid the country of the "misrule of Jacksonism," and is the same call now to be derided as "a going over from antimasonry to whiggism?"—now when the misrule of 1832 has ripened into a most alarming nativity?—now when it has brought forth the fruit of a Baltimore Convention; now when it has produced a presidential nomination of a successor; and now when the people of the United States are called to give a distinct sanction to the whole by obeying the President's will in the election of his nominees, pledged to carry out the principles and policy of his administration?

Need I, to mark your railery at my imputed whiggism with grosser unfairness and injustice, advert to the ground long since deliberately taken by the antimasons of Vermont, as well as by yourself, on this subject? Will you turn to the history which I gave of the course of Vermont antimasonry, in my second letter to you? Why have you overlooked that history? or not chosen to remember it? Do you need to be told that Vermont antimasons accord-

ed with you in 1832, in believing that "the national welfare and the purity of our national institutions called upon all citizens to unite in ridding the country of the misrule of Jacksonism." Need you be reminded that in 1834, they resolved by their State Convention, after specifically enumerating the abuses and usurpations of power by the Executive, that "we cannot, as consistent antimasons, do any less than resist what we deem unwarrantable assumptions of power on the part of the President?" Have you forgotten that they added, "We act, in our opposition to the above mentioned measures of the Executive strictly as antimasons—applying the doctrines our party have ever advocated to a new case, and carrying them out into practice in relation to a new evil?" And do you not know that these decided expressions of the views and purposes of the antimasons of Vermont were drawn up by your friend and eulogist, Mr Barber, whom you have endorsed as "the trust and ablest friend to our cause in Vermont?"

I put these questions, sir, in sober earnestness, for your consideration, and that they may be answered, not to my "constituents," for whom you seem of late to have a very benevolent regard, (they can understand this subject without your aid) but to your own sense of consistency—your own convictions of truth and justice.

And here, sir, suffer me to put to you a few other questions: Do you, or do you not, think it fitting that the antimasons of the United States should form and express, at the ballot-boxes, opinions concerning the measures of the government which is over them? And are not the questions involved in the claims and exercises of power by the present Executive of vital importance? Can a freeman go to the ballot-box in his right mind, and disregard them? Do they not most deeply affect "the national welfare," and the "purity of our National institutions?" And are you prepared to defend the course of the executive in regard to them? Can you regard, with indifference, the overshadowing influence of the executive upon Congress, upon State Legislation, upon the election of his successor, and upon all the elections, State and National, throughout the country? Is this Government as now practically balanced, the Government which the able and upright men who framed the constitution intended to bequeath to their posterity?

You say, however, that whatever may be said of the correctness of the principles for which I contend, all "must see the absurdity of the Antimasons attempting to keep up a distinct organization upon them," because they "are not distinctive, but are held by thousands" who are not antimasons.

And what principles have I asserted which cannot be shown to bear a direct and manifest relation to our great leading principle, that the laws should be supreme? I would have the President bow to the supremacy of the constitution and laws, as well as freemasonry. I would have the rights of the people protected, not only against the institution which is armed for mischief, with oaths and secrecy, but against the secret, silent, cautious, subtle, pervading influence of Executive power, in its multiplied avenues of approach to the citadel of their freedom.

The usurpations of freemasonry, and the abuses and usurpations of Executive power to which I have so often adverted, are, as I have before suggested, kindred evils; and shall we refuse to apply our principles to the latter evil, because there are those who do not perceive the propriety of our mode of applying them, as political antimasons, to the former? No! Let us endeavor to understand the nature, and consider the just relation and bearing of our principles, and then carry them out as becomes men, and patriots, and antimasons.

But after all you say, it is "not" with my principles that you are "disposed to quarrel," but with the use to which I would put them. "The Whigs (say you) are not the men to whom we wish to confide the care of our principles, whatever they may be." And are you ready to confide them to the care of the men who control the movements and policy of the Van Buren party? Is there any principle for which we, as antimasons, have ever contended, that would not, should we "go into" that party, as you have proposed, be instantly made to bow to the "supremacy" of a party drill, more terrible to real antimasons than the famous "bloodwink" and "cable tow" of freemasonry? What! An antimason become a member of "the party" putting on its collar wearing a uniform? bowing in deferential homage to its great idol? Never, never, let antimasonry be thus prostituted!

But the whigs, the whigs! We cannot confide the care of our principles to the whigs! The truth is, sir, that you see the whigs through a distorted medium. You look upon a few masonic whigs of Boston, and regard them as a just and fair specimen of all who bear the name of "Whig."—Nothing can be more unjust than this. There are among those who bear that name, as large a portion, in comparison with the whole number of upright, intelligent, patriotic men, as are to be found in any party. There are those among them, however, who love masonry so much more than genuine whig principles, that I would fain be excused from confiding my principles to their care. Their number is small, however, compared with the great mass of patriotic citizens of all classes and conditions, who compose what is denominated the whig party, and over whom these ultra masons, who are determined to sink with masonry, are exerting an evidently diminished and diminishing influence.

It is to no such men that we are called on to commit the keeping of our principles. To no men will I, for one, commit the

trust of keeping mine, but such as will faithfully execute it; and, therefore, I have said, and I repeat it, that the man to be selected by the antimasons for the Presidency should be "known as an opponent both of secret societies and of the misrule of the present administration." Let such a man be presented, possessing the "age, experience, talents, temper, and moral principles," necessary to qualify him for a nation's confidence, and I will be deterred from giving him my support by no name he may wear. It is, in my opinion, time that we thought less about names and more of principles. Give me an intelligent, upright, independent man, who has a higher veneration for the Constitution than for men or names, and who would account it more "glory" to have defended it, than to have "served under such a chief," as Gen. Jackson, and I will not be very solicitous about the name by which he may be called. It is easy to give a good man a bad name; much easier than to infuse into a bad man good principles.

The occasion which has led me to speak particularly of the whigs, seems appropriate to notice the allusion you make in your second letter to me, of the treatment I have met with from the whig presses in Boston, by which, if I am to credit your statement, the "insulting alliteration of Adams-man, abolitionist, and antimason" has been applied to me. This you call "rather rude treatment to one who like [myself] has been working at the hazard of self-sacrifice, to raise up their cause in [my] State."

I have not been favored with a sight of any of the Boston papers, except your own, and, of course have not been annoyed with any of the remarks to which you allude.—The Boston editors, however, including yourself, may, as well understand, at once, that I neither speak nor write to please them, but follow the dictates of my own judgment, praise or dispraise whom it may. Neither praise or censure in these times is very greatly to be regarded. I do not, indeed, affect to feel, nor ought I to feel, an entire indifference to them; but I do not intend to live for the purpose of either securing the one or cravenging the other. There are nobler ends for which we should all live. But, enough of this.

There is a suggestion in the above quotation, upon which I will bestow a moment's attention: "Working at the hazard of self-sacrifice to raise up their cause in my State." What do you mean by "their cause?" Have they, (the Boston whig editors,) any cause in Vermont? The country has a cause depending there of immense magnitude—a cause in which every man, woman, and child, throughout the whole length and breadth of the land has an interest. This, sir, is a "cause" in which I am engaged; and in which I should rejoice to have your co-operation. I do not much expect it, however, while the "Boston whig masons" occupy so large a portion of your attention. These "masonic whigs" may be, and no doubt are, to you, very important personages; but I pray you to spare me from constantly seeing them reared up as bug-bears to frighten us, "up in Vermont," into the ranks of "the party." The "Boston whig masons," may, for ought I know, be very bad men, and without very bad managers. If so, I regret it, because I am sorry to see a good cause—I mean the cause of genuine whig principles—suffer by the folly of any of its supporters. But though the world, with some, has been said to turn on masonry, yet I am not quite ready to believe that every thing turns on the contest between the editor of the Boston Advocate, and the "Boston masonic whigs." In saying this, however, I would not be regarded as evincing a want of sympathy with those who are brought into conflict with freemasonry. That sympathy I shall always feel, and feel for you, while you maintain in their fair and full extent, the principles of antimasonry. If, however, those principles are to be abandoned for the sake of getting into a "certain majority," and you suffer yourself to be drawn within the influence of that which General Jackson predicted (with a prophecy which has met an astonishing fulfillment) would "become the order of the day," then I must reserve my sympathies for the faithful few, who, in a spirit of unyielding devotion to their principles, "persevere."

But the hazard of self-sacrifice! You wonder that any thing can be done at the hazard of self-sacrifice! There is a self-sacrifice which I would not lightly hazard! But talk not to me of any other. If the old maxim that "honesty is the best policy" is to be reversed, and self-sacrifice is to come—as come it may—then all I have to say to you and to your correspondent, and to any and every body else is—LET IT COME. I am, &c.

W. SLADE.

ANTI-MASONRY IN ENGLAND.—The London Advocate advertises a new work entitled "A ritual and illustrations of Freemasonry, and the Orange and Odd-Fellows' societies accompanied by 24 pages of engravings, containing about 200 signs of brotherhood and distress, and Key to the 'Phi Beta Kappa'; also, an account of the kidnapping and murder of William Morgan, who divulged the ridiculous and profane usages of the Free-Masons. Abridged from American authors."

The publisher cautions the public against those book-sellers, who being themselves Masons, or under the influence of the brotherhood, refuse to fulfil orders for this book. Yet the light will shine into the lodge room in England as it has in the United States; and unless English Freemasonry can bear the light better than its kindred in the United States, must share the same fate.

New York Evangelist.

Life is a flower-garden, in which new blossoms are ever opening, as fast as others fade.

## Horrid Effects of Abolition!

(Read and take Warning!)

From the New York Evangelist.

### WEST-INDIA EMANCIPATION.

Authentic and recent news from Barbadoes.

A few days since we had the pleasure of a call from an old and respected acquaintance, formerly a respectable attorney in Vermont, now a merchant in the island of Barbadoes, where he has resided most of the time since September, 1834. His character, as a Christian, and a man of observation, renders his remarks and statements worthy of entire confidence. We took some notes of his conversation, during the hour that he had to spare to us, between the time of his arrival here and his departure to visit his family, after so long a separation, and from these notes we have prepared the following sketch, every particular of which corresponds, we believe, with the statements he made:

The island of Barbadoes is one of the most populous portions of the earth. The inhabitants are reckoned to be at least 120,000, on an island not more than 21 miles long and 12 broad at the extremity. Of these, it is estimated that 80,000 were slaves before the abolition act took effect, Aug. 1, 1834, and 20,000 free people of color. The colonial legislature of Barbadoes did not fully emancipate their slaves, as was done in Bermuda and Antigua, but adopted the apprenticeship system with all its absurdities and injustice to the emancipated slaves. This system of apprenticeship had been in operation nearly a year and a half, when our informant left the island. Many of the masters are now voluntarily emancipating their apprentices, and such is the progress of this, that it is probable nearly all will be made wholly free before the expiration of the legal apprenticeship. Intelligent men now generally admit that it would have been better for the island if the emancipation had been immediate and unconditional at first.

As to the effects of emancipation upon the public safety, they now laugh at the idea of fear. They are talking of reducing their military force. Ask them if they are not afraid the blacks will rise and cut their masters' throats, and they reply, "What should they do that for, when they have got all they wanted?" The free blacks are organized into militia.

Many who opposed the abolition of slavery, step by step, to the last, are now in favor of it. They say it has been a good thing for the island. All their fears in regard to evil consequences have been disappointed. The capital, Bridgetown, is very populous, the inhabitants from 10 to 20,000, and our informant had never known any disturbance to occasion a person to walk forty rods to see it. There is vice enough, to be sure, but no combination of the vicious to disturb the public peace. He could lie down to sleep there, out of doors, as quietly as in any place in New-England.

There is no general complaint of the want of labor. The crops are got in as usual.—The blacks will work for pay, on their own day, and extra hours, as readily and as much as ignorant and depraved white people would do when paid for it. They act just as other people would do in similar circumstances. It is a common remark that a negro goes off an errand quicker, and loiterer less, now he is paid, than when he was a slave.

As to the fear that abolishing slavery will lead to amalgamation, our friend avers that it operates precisely the other way, to separate the two races. Amalgamation has had its full run there, under the reign of slavery. You may go into a church now, and see 250 persons at a time, of whom you cannot determine confidently whether they are white or colored. It has been a common thing there for white men to keep colored women even married men did it. Every body says this is becoming now far less common and the colored women, who used to be kept as concubines of white men, are now getting colored husbands. It takes the minister in the cathedral at Bridgetown a quarter of an hour to publish the banns of marriage.

The aversion between the blacks and whites is dying away, and they meet at church, and in business, as if there were no difference. Our informant attended the anniversary of the Wesleyan Mission, at Bridgetown, where one of the speakers was the attorney general of the island, a most respectable and talented lawyer, and another, a man of color, as black as could be. They sat on the platform together without disparagement, nor was there any thought of strangeness about it. About three-fourths of the congregation present were blacks.

The Bishop of Barbadoes is a friend of the blacks, and is laboring incessantly to promote their improvement. The Methodists are also doing much good among them. Seven thousand Bibles and Testaments were recently received and distributed. Since the abolition act took effect, all efforts for the advancement of the colored population, in knowledge and religion, are greatly increased, all obstacles are removed, and every body is in favor of it, without a dissenting voice. They see their safety in it. They say, "We must make them intelligent and moral, for our own safety." Every teacher and preacher is allowed to have free access to the people, as free as in the free states of America. Saw almost daily a school containing over 140 colored boys as well dressed and well behaved as any boys. The same is true of the girls' schools. Visited an estate where 80 children were kept at school on the estate. Every body speaks of these boys as the future citizens, legislators and magistrates of the country, and expects them to be as well qualified to take part in the government as any body.

The effect of abolition on the financial condition of the country is quite remarkable. Our informant says that real estate is rising, for the last six months has risen rapidly, in many instances has risen one third in a year. If persons had bought real estate two years ago, great fortunes might have been made. The consumption of dry goods has also wonderfully increased, and dealers in dry goods are making fortunes. The negroes now dress like other people. Some years ago, if a colored woman had been seen in the street wearing a straw bonnet, it would have been almost a signal for a mob. Now they dress as well as any people of their standing.

The imports generally are doubled. A very great increase has taken place in the importation of American productions. The blacks begin to live like human beings. The importations were never so great as the last year.

A gentleman of very extensive acquaintance and travel, one of His Majesty's Council for the island of Barbadoes, said that formerly, when he went home to England, the negroes on his plantation used to receive him on his return with sullen silence, regarding him as a tyrant returned among them. Since the abolition, he had visited England again, and returned, and he spoke with tears in his eyes of the joy his people manifested at his return, receiving and welcoming him as a friend and benefactor.—[Think of that, ye brethren who hold slaves; when will such pure joy be yours?]

A hurricane in 1831 destroyed most of the parish churches on the island, except in Bridgetown. Many of them have lain in ruins till the past year. Now they are rapidly rebuilding. The gentleman above referred to, said, that when they commenced the work in his parish, the negroes came together without any suggestion or solicitation, and offered their services to work on the building on their day, Saturday. The offer was at first declined, out of consideration for them, but they would not be put off. They insisted on it, "It belongs to us, this is our church as much as yours, this is our country now, our children will worship here," &c. The women came with the men all animated with one spirit, and all taking the deepest interest in the work. [How much more grateful to the heart than colonization!]

The change of feeling on the subject of abolition is entire. Our friend was surprised on his first arrival to hear the subject so freely spoken of immediately after the act took effect. He supposed he should have to talk carefully and in whispers, as at the south. The papers are beginning to publish in favor of the act. While it was talked of, the people and the papers were violent and abusive against it. After the first of August, seeing no disturbance, they began to congratulate each other. Now they are coming around entirely, and already begin to reproach America for continuing the system of slavery. This change does not seem to have arisen from any new views of slavery as a sin; but from what they see of the effects of abolition they are satisfied it is a great benefit. And they say it will come to the same result in America, whenever abolition takes place. Said our friend, "I felt ashamed of my country, to hear it reproached for the absurdity and inconsistency and sin of slavery, and I could make no reply. Here, among our own people, one does not feel it so keenly, but when we get abroad, we feel it much."

It is not the case that the negroes become impudent towards the whites, in consequence of emancipation. On the contrary, it is universally said that they are more civil than they used to be.

In short, one only needs to see the West Indies, to be convinced of the safety and utility of abolishing slavery. The experiment of emancipation has already gone on long enough to prove that negroes are like other people; if you give them their rights they are grateful, and have sense enough to see that it is now for their interest to support the laws, and that if they make disturbance they punish only themselves.

The whites on the island are rather a pleasure-loving people, hospitable and polite, but there is little serious piety apparent among them. We regret to learn that the Temperance Reformation has yet to begin on this interesting island.

Multifarious as are the forms in which our brethren of the press are wont to press upon the minds of their subscribers, the propriety of early payments, that one thing needful to the efficiency of a newspaper. The following, from the Boston Pilot, strikes us as being worthy of a place among the most ingenious of such effusions:

"A person being dangerously sick, was visited by a clergyman, who seeing the poor fellow give way to despondency, kindly inquired if any heinous sin lay heavily on his heart. The sick man replied with a sigh, that he had been guilty of a grievous sin, but its magnitude was so great that he was almost ashamed to name it. The clergyman asked him if he had been an unkind husband? No. A tyrannical father? No. A treacherous friend? No; but I have done a great deal worse than either. Have you violated any of the commandments? No, I believe not; but alas! blubbered out the despairing invalid—'I have taken a Newspaper two years, and neglected to pay for it.'"

Sir John Ross, in the supplement to his voyage, states the curious fact that persons after eating the flesh of the polar bear, find their skin to peel off.

EPITAPH ON AN INFANT.  
Ere sin could blight or sorrow fade,  
Death came with friendly care—  
The opening bud to Heaven conveyed,  
And bade it blossom there.